The Western Luminary.

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TERMS OF THE LUMINARY.

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From a Work entitled Sketches of Persia.

The following admirable lines were inscribed upon a golden crown having five sides which was found in the tomb of Noosherwan.

First Side.—"Consider the end before you begin, and before you advance provide a retreat

Give not unnecessary pain to any man, but study the happiness of all.

Ground not your dignity upon your power to hurt others."

Second Side.—"Take counsel before you commence any measure, and never trust its execution to the inexperienced.

Sacrifice your property for your life, and your life for your religion

Spend your time in establishing a good name, and if you desire fortune learn contentment."

Third Side.—"Grieve not for that which is broken, stolen, burnt, or lost

Never give orders in another man's house; accustom yourself to eat your bread at your own table.

Make you not yourself the captive of women.

Fourth Side.—"Take not a wife from a bad family, and seat not thyself with those who have no shame.

Keep thyself at a distance from those who are incorrigible in bad habits, and hold no intercourse with that man who is insensible to kindness.

Covet not the goods of others.

Be guarded with monarchs, for they are like fire, which blazeth but destroyeth.

Be sensible to your own value; estimate justly the worth of others; and war not with those who are far above thee in fortune."

Fifth Side.—"Fear Kings, women, and poets.

Be envious of no man, & avoid being out of temper, or thy life will pass in misery.

Respect and protect the females of thy family.

Be not the slave of anger; and in thy contests always leave open the door of conciliation.

Never let your expenses exceed your income.

Plant a young tree or you cannot expect to cut down an old one.

Stretch your legs no farther than the size of your carpet."

LIBERALITY.

The other day I asked a christian brother if it did not cost him some self-denial to take as much pleasure in the christian success of other denominations, as in his own. Although he is a liberal man, and one whose heart is entirely free from contracted views, yet I thought it evident that it would require an effort on his part, to be as happy in viewing the good which others accomplish, as in viewing that which was put down to the credit of his own party. This scripture immediately occurred to my mind *I am a companion of all them that fear thee.* I have a partnership with them a community of goods. Their success is *mine*, their joys are mine. their infirmities and afflictions are all *common property*.—Their resources against trouble, and the occasion of their painful struggles are the same. If they have been sustained amidst the strife of dubious contest, or have been held up when sinking under the pressure of manifold sins and infirmities, they have owed this sustaining power to the same great hand. From the authority of the same voice has gone forth the command which has stilled the fury of the tempest, and made the troubled waters subside into peace.—What a treasure does the Apostle shew us in Moses, who esteemed the reproach of Christ, greater riches than all the wealth of the world. Who would ever have thought that reproach was riches. that contempt was opulence, that rejection by men was the pledge of friendship and acceptance from God! But a little reflection will satisfy us that this is the case. The favorable opinion of men respecting us, is a source of much delusion, since we naturally persuade ourselves that their flattering estimates are founded upon some knowledge of goodness, or superiority, which must be visible to others, though not known to ourselves. The suffrage of the world too, leads to dangerous repose and self security. making us impatient of reproofs, petulant towards others, and confident in ourselves. The reproach of Christ forms at once a separating line. It cuts off all the occasions of treacherous reliance upon human approbation. It turns upon us the whole current of secular derision, drives us from the poor, empty tides of worldly commendation, and urges at once a determination of the question, whether it be better to suffer here with Christ, that we may reign with him hereafter, or to evade his reproach now, and lose his smiles and approbation hereafter! What a wonder of patience do we see in Job! He is suffering under the weight of unexampled afflictions, and the unbridled rage of a malignant adversary invades his happy repose. But we see that the smitings of the enemy increase his integrity. correction brings him nearer to God, and such is the strength of his confidence that death could not weaken it. If we approach him to ascertain the cause of his reliance upon a bereaving Providence, and to examine the sources from which his manly and pious virtues are fed, we shall find that the whole mystery of his resignation is a secret common to all believers. Each humble spirit may repair to the same great fountain and receive the strength and encouragement by which the pious sufferer was enabled to prevail.

Then Moses and the prophets, Paul, Apollos, and Cephas are mine. The good Presbyterians and Methodists the good Episcopalians and Baptists the good of all persuasions and names are mine, and the work which they do for God is mine.—*Columbian Star.*

LATIN AND LABOR.

The following anecdote was related by the late John Adams even to the last days of his life. with all that good humor which was so characteristic of him, and it is presumed has not yet passed away from the minds of many, who have heard it from his own lips; a few only of his strong expressions are remembered.—*Newbury Port Herald*

"When I was a boy, I had to study Latin grammar; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could bear with it no longer; and going to my father I told him I did not like study, and asked for some other employment It was opposing his wishes, and he was quick in his answer. 'Well John,' said he, 'if Latin grammar does not suit you, you may try ditching. perhaps that will; my meadow yonder needs a ditch and you may put by Latin and try that.'

"This seemed a delightful change, & to the meadow I went. But I soon found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on That night I made some comparison between Latin grammar and ditching, but said not a word about it. I dug the next forenoon, and wanted to return to Latin at dinner, but it was humiliating, and I could not do it. At night toil conquered pride, and I told my father, one of the severest trials of my life, that if he chose, I would go back to Latin grammar. He was glad of it; and if I have since gained any distinction, it has been owing to the two days labor in that abominable ditch."

MAHOGANY.

The Honduras Almanac for 1827, gives a long account of the manner in which mahogany is cut and transported in Honduras, a British province, on the Mosquito shore, Gautamala. The mahogany tree is of enormous size and height, the branches spread to a great distance. A tree is not fit for cutting until it is 200 years old. This beautiful wood was discovered in 1695, and was first carried to England about the year 1700. The first article made from it was a candle box, and the fine colour and beautiful polish were so pleasing that bureaus and other articles were soon manufactured from the same material. The mahogany cutters go into the forests in gangs of from 20 to 50 each, and the "huntsman," having climbed a tall tree, surveys the surrounding country, ascertains where the mahogany abounds, and leads the gang to the place. Having fell a great number of trees, they cut a road thro' the thick forest to the nearest river, make bridges, build huts for themselves and cattle, &c. About the first of December they begin to saw each mahogany tree, both trunk and branches into logs. These logs vary in length and size—the largest ever cut in Honduras was 17 feet long, and 5 feet 4 inches deep, and weighed 15 tons. After the sawing is completed, the logs are reduced by the axe, from the round to the square form, to lessen their weight, and prevent rolling on the truck.—When the dry season commences, about the first of April, they begin to draw the logs to the river.

The distance is generally from 6 to 10 miles; each truck requires 7 pair of oxen, 2 drivers, 2 or 3 to cut food for the cattle, and several loaders. The heat of the sun is so great that every thing must be done by night. The team starts from the river at 6 o'clock in the evening and returns with their loads the next morning; the drivers after throwing the logs in the river, retire to rest. Thus goes on the routine of trucking during the months of April & May This process of drawing down Mahogany to the river presents an extraordinary spectacle. Six trucks & 40 yokes of oxen occupying the ground for a quarter of a mile—the drivers half naked, and each bearing a torch light—the wilderness of the forest scenery—the rattling of the chains—the sound of the whip echoing through the woods—all this activity and exertion so ill corresponding with the silent hour of midnight—makes it wear the appearance of some theatrical exhibition.

Dreadful Death.—The Belvidere Apollo states that on Tuesday afternoon as Mr. John Riggle, of Lower Mount Bethel, Pa. nearly opposite Belvidere, was engaged in opening a lime kiln, the arch sustaining an immense weight of lime, gave way and precipitated him into it, the hot lime closing in upon him up to his neck At the time of the accident, no one was near to render any assistance, but the screams of two or three of his small children alarmed Mr Riggle's wife, who arrived in time not to extricate him, but to receive his last words. He survived but a few hours after being taken out, having literally roasted to death. The deceased has left a wife and six small children to lament his premature loss. He was a respectable and worthy citizen in the prime of life.

RESPONSIBILITY OF FEMALES

The remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral and intellectual aspect.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retribution. It is a matter of infinite importance, therefore, that our intercourse with society should be so regular as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on the subject of religion until they retire from our presence in disgust, & shun us as they would the serpent or the scorpion? By no means.—There is something cheerful and attractive in that religion which has brought life and immortality to light. The sceptic may well mourn over the miseries of life, be sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illuminated with the lamp of heaven, (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished and virtuous female will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a *smile*, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of Christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives.—The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed in her deportment, when topics like these are treated with that levity which too often passes for wit with the thoughtless, even among nominal Christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fails to excite the admiration of those who feel the wound.

Perhaps there is not a more prevailing vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the man—who will not return to habits of sobriety, until the Ethiopian shall change his skin and the leopard his spots! He who craves a julep or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice, and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress.—Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her domestic circle, any gentleman who is addicted to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force to the practice of duelling. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling and all its kindred vices.

Let those ladies then, who have any respect for religion, any gratitude for the elevation which it has given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society to those gentlemen only who regard the laws of God and man, and whose characters are unpolluted with crime.

LAURA.

DEPRAVITY OF MAN.

If you had as much evidence that your water was poisoned, as you have that the heart of man by nature is not pious—would you drink it? Where the proof as clear that an assassin would meet you on turning a corner—would you go thither? Were it proved by as various and conclusive evidence that the fire was kindling on your own dwelling—would you compose yourself to sleep? Will you then, in opposition to such evidence, still endeavor to persuade yourself of the native goodness of the human heart? If it were merely the body whose life was threatened by the deception, I might still cry earnestly to you to beware: but it is your *soul*, and your future and eternal well being which you put in jeopardy by setting at naught such evidence. Without religion you cannot be admitted to heaven; and would not enjoy heaven if you were admitted. Without religion you can neither keep the law nor obey the gospel; and cannot escape the condemnation which rests upon transgression and unbelief. Will you then shut your eyes against the light, and stop your ears against admonition? It is but for a moment, compared with eternity, that you can thus deceive yourself, and cry, Peace. The overwhelming consciousness must soon press upon your amazed heart, that you are without holiness, and cannot see the Lord; and that the harvest is past, the summer ended, and you not saved. There is no hope in your case while you think your heart is good, and feel no need of a divine renovation. They that are whole need not the physician, but they that are sick: and Jesus Christ came to call, not the righteous, but sinners to repentance. While the delusion prevails that you are rich, & stand in need of nothing, you will reject the counsel of Christ, to apply to him for eye-salve that you may see, and for white raiment to cover the shame of your nakedness. You will do nothing to save your own soul, and God will do nothing to save it, while under the concentrated light of evidence you remain wilfully negligent of your only remedy. Admit then, the painful, alarming fact, that you have no religion, and without delay commence the inquiry, what you must do to be saved, and thus escape the coming wrath, and lay hold on eternal life. All who are now in heaven were once like you without hope; and all who are now on earth, strangers and pilgrims seeking a better country, were once like you without religion. But He who commanded the light to shine out of darkness has shined in their hearts—and the same blessed Spirit is able and willing to enlighten you: but you must confess and not cover your sin—you must come to the light, and not shun it—you must be convinced of sin, of righteousness, and of a judgment to come—you must be born again or you cannot see the kingdom of God. * * * * *

You have now before you the evidence that men are not religious by nature; and that this destitution implies the universal and entire depravity of man, and the necessity of a great and sudden change in the affections, by the special influence of the Holy Spirit. This is not a matter of abstract speculation, of no practical utility. Our being and accountability are eternal, and the law of God, which is the rule of obligation, is eternal. Heaven is a religious world, and the present is our state of probation. Here in this morning of our being the elements are formed of an immutable character in the eternal state: and if that which is first formed is one that unfits us for heaven, and fits us for destruction, can we too soon or too clearly perceive it, or too deeply feel it, or too earnestly strive to be conformed in our affections to the requirements of the gospel, to the conditions of pardon, and to the exigencies of the heavenly state? What then is the improvement which you will make of these discourses, whose hearts tell you that you have no religion? Will you say that these are *hard sayings*, and that you do not like such doctrine? But is it therefore untrue because it is painful? And will you, dare you, in the presence of such evidence, reject it in favor of the dictates of mere inclination? Will you apply to such as endeavor to explain away this evidence, and speak to you smooth things, and prophesy deceits? Beware! others before have done this, and "God sent them strong delusions, that they might believe a lie and be damned, because they had no pleasure in the truth, but had pleasure in unrighteousness. You may persuade yourself, or be persuaded, that a change of heart is not necessary to prepare you for death and heaven, and yet,

"This fearful truth will still remain,
The sinner must be born again,
Or drink the wrath of God."

Do you then at length inquire what you must do to be saved? The answer is plain—Repent, and you shall be forgiven; believe on the Lord Jesus Christ, and you shall be saved. Neglect then the subject no longer. Resolve that from this time you will make the salvation of your soul your first and great concern.—Break off your alliance with vain persons and diverting amusements; read your Bible daily and earnestly alone; and lift up your cry to God, in earnest supplication for mercy;

plead guilty, and cry for pardon through a Redeemer's blood.—*Dr. Beecher's Sermon.*

INFLUENCE OF SABBATH SCHOOLS

The last anniversary of our Independence was celebrated at Utica by the Sabbath Schools in that place. More than seven hundred children, together with their teachers and parents and friends, assembled in the meeting house, which was filled to overflowing. An appropriate address was delivered by the Rev. Mr Aikin, in which the political as well as moral influence of Sabbath Schools was alluded to as follows:—*Reli. In.*

"I have been surprised," says the speaker, "to see the apathy of our enlightened statesmen upon the subject of Sabbath Schools. I have been surprised that they seem to look upon them only as a religious institution, when it is so plain that their political energy must very soon, if it increases with the ratio it has for fifteen years past, totally regenerate our legislatures, and the very hall of Congress. In some cases, however, it is well that this blind apathy has existed; for instead of it might have been opposition.

"The system of Sabbath Schools proposes to place the prosperity of our country on a community of intelligent and virtuous citizens.—Very different is the basis that supports the trembling and tottering monarchies of Europe. While there, learning and property are almost hereditary, and restricted to comparatively few, a cloud of ignorance covers the mass of population, which is so pregnant with rebellion and crime, as can only be be held in check by the bayonet and the sword To support this system of ignorance and intolerance, one taxation must follow another until the people, robbed, oppressed and enslaved by a few, have become restless and revengeful in their chains, and nothing is wanting but a little more knowledge of the rights of man, and some daring spirit will wrap the continent in flames, not to be extinguished, till the shout is heard from every vale and mountain, Europe, Asia, Africa—like America—are free! That knowledge begins to circulate. The genius of liberty has already crossed the Atlantic, and begins to point her arrow of death at the dynasties of Europe. If the course of Providence be not speedily changed, the final catastrophe must be awful. But convulsions may shake the world: America has nothing to fear, if she will only bring up her sons and daughters in the principles of science and religion. In making her citizens intelligent and moral, they can govern themselves and yet be governed.—The road to honor and wealth being equally open to all, all are equally concerned in the public welfare.—Moral and enlightened children, trained up in the path of religion, are so many bulwarks of our nation, and so many pledges of the perpetuity and augmentation of our national prosperity."

SPIRITUAL HUSBANDRY.

Many of our honest farmers take pride in having their land in good order, well fenced and well cultivated. They know that without care and diligence, they cannot expect to reap a profitable crop. The care of their farms supplies them not only with the means of a comfortable and independent subsistence, but at the same time furnishes them with an agreeable, healthful and honorable occupation. By keeping them from idleness, that canker of true enjoyment, the necessary labor in which they are engaged, preserves both mind and body free from many diseases and pains, to which other less favored classes of the community are liable. Still the most busy farmer has vacant hours, which he is often at a loss to fill up, usefully and pleasantly to himself. It has occured to me that it would be an acceptable service to some, if a method were pointed out to them, in which these hours, that now lie heavy on their hands, may be turned to a good account. I have thought it was a thousand pities, that a class of citizens so useful and so worthy, should, for the want of a little seasonable advice lose some of their most precious time, and with it the opportunity of becoming still more useful to society, and more worthy and respectable in themselves

I have observed that some of them seem hardly to be aware of the fact, that they have a little spot to cultivate, upon which they might devote a leisure hour, very much to their own advantage; nd that it would be to them doubly easy and interesting, because the same rules which guide them in the management of their farms, & the same experience which they have acquired in their labor, might be made, with a little additional explanation, to serve them for this new field of enterprise, that I wish to recommend to their attention.

The spot to which I allude, lies yet nearer to the house than the garden itself, and in one respect, has eminently the advantage of every other part of your property; that it can be attended to in all weathers. If you have not already guessed what I mean, it is the MIND, the SOUL, which I would propose for the most careful cultivation. To this you may, with, the greatest benefit, apply your spare moments. No labor bestowed upon this field, will ever be lost, if applied with prudence and judgment. And the avails of such labor will exceed in value, the utmost amount that you can raise from your land by the greatest exertions. So far from being any hindrance to your other engagements, much of this work can be done at the same time with your field work, without the least interruption to the latter; and for more particular purposes, you can devote those spare hours already mentioned; besides, that by Divine direction, one day out of seven is to be exclusively set apart for his most important of all our concerns.—*Lutheran Magazine.*

LONELINESS.

I beheld, and lo, there was no man, and all the birds of the heavens were fled.—JER. iv. 25.

A sentence like the above, found in the writings of a pagan poet, would have raised its author to the pinnacle of fame. The prophet had contemplated the great wickedness of God's ancient people under a weight of mercy and blessings; he had viewed it in every attitude; the awful turpitude of these untold transgressions unfolded more & more; a voice of affliction from Dan burdened the winds, and another great cry went up from Mount Ephraim. The prophet was pained at his heart; the clangor of a trumpet ran through his soul; the alarm of iron war fastened upon his senses; the mountain weight of a nation's sin settled down upon the care-worn seer. In a moment the scenery of vision changes, and inspiration draws a picture of desolation which mocks the eagle efforts of genius

No man can read the four short verses that describe this desolation without feeling a chilly horror creeping over him, as if light and life and being were going out with the last rays of the departing sun. The prophet says;—"I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

This cannot be said to be a beautiful passage; for its awful import destroys the light of beauty. It cannot be said to be sublime; for the emotions awakened by the sublime are pleasurable after the first intensity of their excitement has passed by. Read this passage a thousand times, and the bleak image of desolation will rise cheerlessly to the mind each time. What are we to think of such passages, that cast such enduring frowns on sin from age to age—in language too that awakens feelings not to be classed with ordinary sensations? Is not sin branded with eternal infamy by inspiration?

Let those, who consider individual or national sins as small matters, pause over this passage, bringing clearly before the mind's eye each image of desolation,—then let them ask, what hath put out the fires of heaven—what hath quenched the stars—what hath removed the mountains—what hath erased vitality from the voiceless earth—what hath rolled the wilderness again over the place of cities and the fruitful vales?—Sin—sin—would be the melancholy response to break the unearthly silence.—*Zion's Herald*

DILIGENCE.

If you would be useful and happy, you must be diligent. Idleness is the rust of the soul. It will as certainly clothe the *mind* in *ignorance* as the *body* in *rags*. The compass of human life is but a span. The bloom of youth, if not despoiled by the untimely stroke of death, must soon give place to gray hairs and wrinkles. The fair morning of life is shortly succeeded by the setting sun; the gay attire of spring, by the autumn and the winter. If you live to become heads of families and active members of the community, many temporal cares and duties will devolve upon you. In addition to all these, your great work for eternity must be done in this short life, or remain undone for ever

Lay these things together, and your consciences will bear witness, that time is precious beyond all price. Yes! eternity hangs on every breath! Infinite consequences beat in every pulse! And shall your precious fleeting time be carelessly and extravagantly squandered! How soon is a minute wasted! Yet life is made up of minutes. Take care then of the small portions, the fragments of time. Gather them up, that nothing be lost. Take care of your long winter evenings—they are the most precious part of the whole year. The flight of time is rapid and resistless. The steady sun and the rolling seasons measure out your days. The grave is before you.

Conscience.—We all bear within ourselves the natural principles of equity, modesty and uprightness. We are born with the rules of our law written in our hearts. If virtue is not our first propensity, we feel at least that it is our principal duty.

THE WESTERN
Luminary.

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CAMP MEETING.

At a Methodist Camp Meeting, near Georgetown, last week, we are informed about fifty persons profess to have obtained religion.

TRANSYLVANIA UNIVERSITY.

The Rev. THOMAS M'AULEY, D. D. L. L. D. of the City of New-York, has recently been elected President of this Institution. He has also been elected Pastor of the Presbyterian Church in this town, known by the name of the M'Chord Church. Should Mr. M'Auley accept these appointments, and take up his residence among us, we shall view it as a great accession to the cause of Literature and Religion in the West.

JOHN POPE, Esq. has been appointed Law Professor in this institution.

PARTY SPIRIT.

There is enough of truth and good sense in the following remarks of Dr. Aiken, to recommend them to serious attention at all times: in the present turmoil of political elements, they are peculiarly apposite.—*C. Obs.*

"There is a difference between *taking a part*, and becoming a *party man*. The former denotes only such an occasional or subordinate interference in party affairs, as is consistent not only with due attention to one's private concerns, but with a preservation of the ordinary intercourse of society and civility between neighbours and fellow citizens, though of opposite opinions. The latter, on the contrary, signifies such an attachment to party as influences the whole character, and gives the tone and color to man's conduct through life. It is the ruling passion; and like all other passions, scorns the control of good sense and moderation. To point to a single person under the full dominion of it, would be sufficient to warn you of its baneful efficacy, in poisoning the comforts of life, and debasing the moral character."

To these may be added the remarks of another fine writer:

"Every man has a right to form and express his own opinion, but I have somewhere seen it observed, that the froth of the head often becomes venom when it reaches the heart. In the violence of party this is almost always the case. Placemen and Patriots, in opposing ranks, exhaust their quivers of irony, sarcasm and abuse, while the principals on one side, incur the charge of abeting tyranny and oppression, and of engendering rebellion and anarchy.

"He who drinks deep into the spirit of party, minutely pencils all the shades of misrepresentation; his prejudices blackening, his partiality whitening; the one deforming what is fair, the other beautifying what is foul; the one defacing temples, the other garnishing sepulchres."

WESTERN STATES.

The unparalelled increase of population in the West—the mildness of the climate, and fertility of the soil, have attracted the attention and admiration of our Eastern neighbours. Since the beginning of the present century, the tide of emigration has silently poured its thousands into the bosom of the wilderness. The forest has disappeared under the blows of the sturdy backwoodsman, and gay villages and tilled fields have arose on every side to break the long chain of savage life, and to establish in its place the social and peaceful habits of civilization.

The six Western States were settled at different periods. The French made the first settlement at Vincennes, in Indiana, as early as 1730. Illinois was next settled by the French at Kaskaskia and Cahokia in 1756. The first permanent settlement in Missouri was made in 1763, by the French of Kaskaskia and St. Philips, at St. Genevieve and Bourbon. Kentucky, then a part of Virginia, was settled by Col. Daniel Boone. Tennessee, attached at that time to North-Carolina, was settled about the year 1775. Ohio was the last of the Western States in point of settlement. A company emigrated to it from New-England in 1788, and formed the first regular settlement at Marietta in the spring of that year.

The population of the Western States in 1800, may be stated in round numbers, at 380,000. In 1820, the population amounted to 1,837,000, giving an increase unparalleled in the annals of any country, of more than 1,450,000 inhabitants in 20 years—nearly *fourfold*. The population of the Western States at the present time must be near 2,500,000. They contain 270,000 square miles. At the last census the average wanted a fraction of being *seven* persons to a square mile. This average speaks a volume concerning the population the Western States at a future period may contain. From the fertility of their soil, they are capable, without being burthened with an access, of supporting a population of 150 persons to the square mile. This statement is far from being in excess. Wurtumburg in Germany has a population of 178 persons to the square mile—Great Britain and Ireland 181—the Italian small states 187—Netherlands 214 1 &c. At this rate they may contain at some future period, more than *forty million* of inhabitants. *O. S. Journal.*

STATISTICS OF PITTSBURGH.—The Pittsburgh Directory gives the following list of manufacturing establishments now in operation there:—Six rolling mills, employing 180 hands; nine foundaries, for casting cannon, &c. employing 106 hands; seven cotton, woolen, &c. factories, employing 525 hands; two window glass and two cut glass, employing 200 hands; five paper mills, five flour mills four brass founderies, one steam wire factory, six coppersmiths, eleven tinning establishments, twenty four blacksmiths, six whitesmiths, four gunsmiths, eight silversmiths, one lock manufactory, six tanneries, eight saddlers, three potteries, one ropewalk, three white lead factories, eight printing establishments, seven newspapers, three distilleries three breweries, and eleven tobacco manufactories, besides a large amount of mechanical and manufacturing operations, which are conducted on a smaller scale.

THE UNITED STATES.

From an extract in the American Farmer from Darby's Geographical Dictionary, we take the following statistical particulars. The actual population of the U. States, in 1826, was probably within a small fraction of twelve millions, of which the central basin, or basis of the Mississippi, contains three, and what is called the Atlantic slope, the remainder. But we find that in the last quarter of a century, while the entire population of the United States increased from 5,319,762, to 12,000,000, that of this central basin augmented from 700,000 to 3,000,000. The disparity of the two sections in the rate of increase, will be at least as great during the next quarter of a century; and while the entire population in 1851, will be 27,953,121, that of the central basin will be 10,136,850. The Atlantic slope contains about 220,000 square miles, or 140,800,000 acres, that part of the central basin taken into this estimate, 800,000 square miles, or 512,000,000 acres; relative surface as 11 to 40. The density of population of the Atlantic slope is 36 1-3 to the square mile; of the central basin, only 5 to the square mile—if the whole territory of the United States be included the comparative population is only 4 1-3 to the square mile; but taking only the area actually embraced by the census of 1820, viz: about 600,000 square miles, it is 16. In 1938, the population of the Union, at a ratio of increase of *three per cent*, will be 364,558,000, of which aggregate amount 70,127,607 will be coloured. The central basin will probably have the superior population in 1865. Out of the total population in 1820, there were engaged in manufactures only 349,247, in agriculture 2,065,499. From the view given of the classified population, it would appear that only about a fourth part of the whole mass had any employment; but the census had sunk down into the common class of *unemployed persons*, doctors, lawyers, teachers, magistrates, legislators, military men, and those living on the proceeds of realized capital. Of the states, Virginia contains 63,000 square miles, New-York 46,000 Maryland 11,000.

INDEPENDENCE ABUSED.

The Hallowell Gazette makes the following remarks concerning the 4th of July. When we consider the demoralizing excesses in which men too frequently indulge themselves on that day and the influence of which on the public morals cannot be small, we must inevitably come to the conclusion, that this occasion, which should be one of joy and gladness, produces more human misery in the United States than all the other celebrations in the world.—And it is now a question, whether men shall still continue, like the victims who cast themselves before the car of Juggernaut on the Hindoo festival day, to throw away their limbs and their lives to show their devotion to the purposes of the day; and whether our national anniversary shall forever be one of the most active engines to scatter the fire brands of intemperance over the fair face of the land, carrying with them moral desolation and ruin. Is there no other method of keeping alive in our hearts the memory of that day which we proudly call the most glorious in our national history? Must its celebration produce all these fearful results? If so, we are almost ready to say, (though we would by no means decide hastily,) that the sooner we cease to mark its annual return by public celebrations the better.

MORGAN CONSPIRATORS.—On the 22d ult. at the Court of General Sessions for Ontario county, present Judges Howell, Atwater, Price, Brooks, & Loomis, the trial of eleven individuals came on, indicted for a conspiracy to kidnap William Morgan. The trial closed on Friday the 24th; when, after half an hour's consultation the jury returned a verdict of *Not Guilty* to all the defendants. Judge Howell in his charge to the jury, remarked, that the time of the court had been profitably spent, in eliciting testimony which must ultimately unravel this nefarious transaction. The Grand Jury presented indictments against several other persons implicated in the outrage upon Morgan. *N. Y Obs.*

FATE OF MORGAN.—One of the editors of the Rochester Telegraph, in a recent number of that paper, says positively, that Morgan was taken to Niagara, murdered and thrown into the river, and gives a minute statement of all that passed from the time of his leaving Canandaigua until his death. He does not give the names of those concerned in the bloody business, but intimates that they will soon be disclosed. *Ib.*

FROM LIBERIA.—A letter from Mr. Ashman, dated May 20, gives a very encouraging account of the state of things in Liberia. None of the company that went out in the Doris died except two small children. A very commendable spirit of improvement prevails among the colonists. "There are," says Mr. A. "six large schools in our two principal settlements, exclusive of Sabbath Schools, which were last week reported to me to comprehend, along with all the children, more than two-thirds of the whole adult population of Monroe. An emulation, you might almost regard it a *mania* for improvements altogether unknown and incredible among the colored people of America, has seized upon our colonies in this country. It needs only encouragement to produce great results."

A GOOD RESOLUTION.—The Anti-Duelling Association of Charleston, S. C. have adopted a resolution that they will in future prosecute any editor of a paper in that city, who may publish any personal article which may have a tendency to provoke a challenge.

From the New-York Observer.

FOREIGN NEWS.

By arrivals at this port, London papers have been received to the 5th of August.

GREECE.—The London Times states positively that the Pacha of Egypt has seceded from the dominion of the Porte and will no longer participate in the bloody struggle between Greece and her oppressors. We are informed, says the Times, that the Pacha first made known his determination and views through the medium of the British Consul at Alexandria, in order to ascertain how far he might rely on the concurrence of the Allied Powers. The answer returned to so welcome an overture, at a moment when the fleets of England France, and Russia, were actively arming in defence of Greece, is obvious. The case admitted but of one course: and it is understood that the British Government acted on this emergency with all the promptitude which the occasion deserved.

Since the capture of the citadel of Athens, nothing of great importance seems to have occurred in Greece, excepting the inhuman massacre of the garrison of 600 men, who, in spite of the most sacred guarantee of a capitulation, were led out, bound before the Pacha and beheaded.

Gen. Church is at Ægina, the most central point, whence he can go most easily whither he may be called. Lord Cochrane was or had lately been, at Hydra, organizing the fleet, which will be composed of 40 or 45 vessels, and 35 fire ships. 15 of them being the property of the government.

RUSSIA AND PERSIA.—A letter from Paris confirms the report of peace between Russia and Persia, and adds that it has been obtained by the Persians, only by further large cessions of territory.

ENGLISH TREATY WITH MEXICO.—The British Charge d'Affaires in Mexico had arrived in London from Vera Cruz, with the "Ratification of the Commercial Treaty with England."—It is understood that it was earnestly wished by Mr. Canning, that the Treaty should acknowledge and recognise the Protestant form of worship in the Mexican States, in a similar way to that agreed on by the Colombian States. But after considerable deliberation this proposition was abandoned—not because it met with the least opposition from either member of the Mexican Government, but from a conviction, that, in the present undiminished state of influence which the priests and monks exercise over the minds of the lower classes of the people, to make it the subject matter of a formal treaty with any Government, would be not only useless, but mischievous; an improvement in knowledge, and the more elevated maxims and habits of civilized society, being the only foundation from which advancement in religious liberty can proceed; the subject is, therefore, left to work its own way.

SINGULAR PHENOMENON.—The letters received from Messina mention a very singular natural phenomenon which has taken place on the coast of Calabria, opposite to Messina, and not many miles distant from Reggio. The powerful action of the sea during the late storms, has carried away a small village, which stood on the shore, together with a considerable space of the shore itself, and formed a natural harbor capable of sheltering a great number of ships of war, in perfect safety. Such a harbor, it is said, was much wanted on that part of the coast.—*English paper.*

CURE FOR THE EPILEPSY.—Lately, a woman passing through the streets of Glasgow, was suddenly attacked with a fit of epilepsy. Among the persons att acted to the spot was a young sailor, who on seeing the woman, called out for some grains of coarse salt, which he forced into her mouth. This immediately had the effect of restoring the woman's sensation and speech, and her convulsion was at once put a stop to. The young man, who has been at Madagascar and other foreign places, says he has seen this remedy applied to persons in epilepsy, with great success.

POSTSCRIPT.

Death of Mr. Canning.—By the ship United States, which sailed from Liverpool on the 15th ult. London papers have been received announcing the death of Mr. Canning, Premier of England. He died on the 8th of August, at Chiswick, the seat of the Duke of Devonshire, and his funeral was to take place on the 16th. He was to be buried in state in Westminster Abbey. Lord Goderick was to be Mr. Canning's successor.

DOMESTIC.

TREATY WITH THE INDIANS IN THE NORTHWEST TERRITORY.—A gentleman attached to the treaty-making expedition to the Indians, in a letter to the Editors of the New York Statesman, written at Mackinaw, August 18, on his return from Green Bay, states that a treaty has been agreed upon, establishing boundaries between the Chippewa and Monomine tribes of Indians. The subjects of dispute between the New York Indians, who have emigrated to Green Bay, and purchased lands of the Monomines and Winnebagoes, have been fully discussed, and will be reported for the final decision of the President and Senate. The limits of the Green Bay settlement are so defined, that this important point on our frontiers is placed in a condition favorable to its expansion and increase.

"About two thousand Indians," says the letter, "chiefly Monomines, Chippewas, Winnebagoes, and Ottowas were present. Their conduct during the proceedings was orderly, and, if we except the Winnebagoes, no cause was given to suspect their friendship for our government. The recent disturbances with the latter tribe it was not possible to terminate, none of the hostile bands of that tribe being present. Their future fate and their fortunes must depend upon events that will shortly transpire. If their chiefs and principal men acquiesce in the demand of government to surrender the perpetrators of the recent murders at the Prairie du Chien, and some of the leaders of the attack on the keel boats, this tribe will be restored to its former relations with us. If not, a war of retaliation must ensue. Hopes are entertained that their chiefs and wise men will see the policy and necessity of an immediate compliance with this just demand. But while some hope for this result, others, who have been long and intimately acquainted with the dark and treacherous character of this numerous tribe, foresee nothing but a stout and determined resistance, both of our demands and of our arms.

STRANG'S CONFESSION.—In Strang's confession prepared and published under the direction of his counsel, he charges Mrs Whipple with being not only the accomplice, but the instigator of the horrid crime of murdering her husband. She requested Strang to employ some laborers on the canal to murder him. At her request, Strang several times purchased arsenic, for the purpose of poisoning him. This poison having once been mixed with some articles of food, placed before her child and herself, she preferred to let her child eat it, rather than excite any suspicion by attempting to prevent it. She tasted it herself. Not succeeding this way, she advised Strang to shoot him with a pistol. On his replying, that he could not depend on the aim of a pistol, she asked him what he could shoot with, and he answered a rifle. Mrs. W. furnished him with the money to buy a rifle and examined it after it was bought. She likewise furnished the powder, and two panes of glass, for the purpose of making experiments, in shooting through glass, and inquired where he intended to make the experiments, that she might come there "when she returned from church." She even put into Strang's hands the ball with which the rifle was charged, observing, "I have taken the last ball he had left, for you to shoot him with;" and to complete the character of a fiend, furnished Strang with her husband's socks, that he might walk without noise, *and rolled up the curtain of the window where her husband was sitting, that Strang might have a good shot!*

ATTEMPT TO POISON.—Some wretch has attempted to poison one of the Shaker families (consisting of 61 persons) at Enfield, Conn. by throwing a large quantity of arsenic into their well. One person drank of the water and suffered severely before he obtained relief. A Mr. W. A. Hamilton, who visited this man, gives the following particulars. On the morning of the 20th August, as soon as day light appeared the sufferer went to the well for water, drank some, found its taste disagreeable, rinsed his cup and took about a pint, although it was very nauseous, got into the house and the distressing symptoms commenced. Immediately after he left the pump, another came for water for tea and for other purposes, which appearing in a white and milky state, induced him to throw a number of pailfuls on the ground; during which time a number of the family had collected, and hearing of the effects which it had upon the man who drank it, relinquished further hopes of using it. A great number of pailfuls were thrown from it while I was present, each containing more than a tea-spoonful of the undissolved poison; much of the grass around the well was whitened similar to the effect of lime washing, yet I knew it to be unadulterated ARSENIC from the unerring tests I used to ascertain the article. There was doubtless enough put into the pump to have destroyed a thousand persons! *N. Y. Obs.*

From the Shelbyville Compiler Sept 8.

MURDER AND SUICIDE.

On Saturday evening last, a Capt. James Burton on Floyd's fork in Oldham county committed one of the most barbarous and brutal acts ever perpatrated in a civilized country. It is stated that Mrs. Burton had for some time entertained serious religious impressions, and had expressed a desire to become a member of the Baptist Church; but her husband opposed her wishes, and said he would take her life sooner than consent to her joining the church—on the day he committed the fatal deed she wished to go to a Methodist meeting in the neighbourhood but he would not suffer her, and commenced abusing her in a most cruel manner, drawing a large knife with which he threatened to take her life. She retreated up stairs, and he pursued her with more than savage ferocity, where he would have executed his bloody design if she had not have jumped out of the window of a two storied house, in hopes of escaping from the monster—but unfortunately, in the fall, she broke one of her legs, and was unable to make good her retreat. He came down stairs and carried her into the house, placed her upon a bed, and tied his pocket handkerchief around the fractured leg. She begged him to go for a physician, declaring that if he did she would not tell that he had been the cause of the misfortune. He told her he would "soon be doctor enough for her," and took his rifle and deliberately shot her through the head just above the right eye. He then re loaded his gun and tied the trigger to the latch of the door and fired, with a view of killing himself, but in this he failed. He took another drink of grog, loaded his gun again, sat down on the side of the bed where his bleeding wife was gasping her last, placed his gun between his legs, and holding the muzzle a little above his left eye, he fired it off by placing one of his toes upon the trigger. All this was done in the presence of several small children, both white & black, the oldest of whom is about ten or eleven years of age, and the daughter of this unfortunate man and woman, who is said to relate the foregoing particulars of the affair. Capt. Burton has been for the last two or three years in habits of excessive intemperance, by which it is said his mind had become impaired, and at the time of committing the above enormity he was in a fit of intoxication and was thought to be in a state of mental derangement.

DIED,

At Danville, on Saturday the 15th inst. Mrs NELSON, relict of the late Rev. Samuel K. Nelson, dec.

At Greensburg, on the same day, CHARLES WILKINS, an old and highly respectable citizen of Lexington.

From the Christian Mirror.

PARENTAL DUTY.

The neglect of religious instruction in families, is an evil of no small magnitude. In many instances, it is no doubt a principal cause of ruin, both temporal and eternal. And it is an evil of most threatening aspect, in respect to the prosperity of our churches.

Children generally imbibe much of the worldly spirit which their parents possess. When the Jews became idolatrous, their "children remembered their altars and their groves, by the green trees upon the high hills." They remembered the ways, cherished the spirit, practised the abominations of their parents. And after they had become thus corrupted, it was, humanly speaking, next to an impossibility even to bring them to reverence, and love, and serve the God of Abraham.

Similar is the fact at the present day. Our children, like those of the church among the Jews, are dedicated to God, with the most solemn vows and engagements to bring them up in the nurture and admonition of the Lord. Then, in too many cases, as if the whole were a mere matter of form and useless ceremony, they are trained up in the nurture and admonition of the world. This is the sum-total of all the education, which thousands of baptized children ever receive from their parents. The vows, made at their baptism, are soon disregarded, if not forgotten. While they are from day to day scarcely reminded that they possess souls, or that there is a heaven for the righteous, or a hell for the wicked, they are carefully instructed to 'labour for the meat that perisheth.' And, by an almost unvarying example, they are taught to believe, that secular avocations have claims upon them, first in order, and superior in thought, to any of the duties of religion.

Are not such children, though publicly dedicated to God in an ordinance of his appointment, educated worshippers of Mammon? Are they not educated to, "despise their birth right," postpone the fear of God, and restrain prayer? Oh! Christian parent, awake to a sense of thy duty; 'let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease,' until the Searcher of hearts pronounces thee penitent, and pardons thy past neglect. 'Awake, cry out in the night; in the beginning of the watches, pour out thine heart like water before the face of the Lord; lift up thine hands towards him for the life of thy children,' who are perishing, because thou, through unbelief in the covenant of thy God, hast not instructed them in the way of righteousness, and hast led them by an inconsistent example, in the paths of the destroyer. Can souls perish through the neglect of ministers? And may they not perish through parental neglect? Is there no parent who has cause to fear, that, at a coming day, the blood of his children will be required at his hands? And can any parent guard against this with *too much diligence* in the discharge of his duty?

CALVINUS.

FOR SATURDAY NIGHT.

Did you ever observe, when teaching the 'young idea how to shoot' of your infant children, how mellow and pliant the soil in which you are sowing seed—how easy impressions are made, which will never be forgotten. If you have, why not on *this night*, call them around you, and say, 'To morrow is the Sabbath of the Lord thy God.' If they understand not the word 'Sabbath,' how easy is the explanation.—It is the day of rest—and why? The Lord *rested* the seventh day—from what? from the work of creation—of what? of this great world, the beautiful expanse above us—the verdant earth beneath us, and every thing around us, 'the birds in the air, the fish in the sea, and the beasts in the field.' And as the Lord rested on the seventh day he 'hallowed it,' he made it a day of rest to us also, and commanded, that in it we 'should do no work.' Therefore to morrow, children, we shall rest; I from my work, and you from your school and play.

There is one trait in religion which is very peculiar. It adapts itself to every understanding, which "seeks to know." 'Although in the Bible,' as an old divine once said, 'there are depths in which an elephant might swim, yet there are shoals in which lambs may wade'—and experience and search proves this remark to be fact The utmost stretch of human intellect cannot surpass it—the weakest can comprehend it. It presents a full cup to every one that asketh, from the elephant to the lamb in intellect; and although in itself it is not the ladder that leadeth unto heaven, it is the beacon the 'way, the truth and the light'—although, in itself, it is not the 'light that shineth in darkness,' yet it shows where to go, to obtain that light.

The first seed to be sown in the infant soil is *obedience*. Without this it is in vain to keep it clear of noxious weeds—but with this, it needs proper cultivation, only, to make it produce, 'some fifty and some a hundred fold.' The obedient child needs only proper instruction to be good—respect and love follow obedience, as natural as the harvest follows seed time. But children should be taught more by example than by precept. They are imitative creatures, and do as they see others do. See, therefore, that ye yourselves keep to-morrow holy, in 'spirit and in truth,' and observe if your children will not follow your example, so far as their little minds will permit them.

Providence Patriot.

THE FAITHFUL PASTOR WORTHY OF CONFIDENCE

Extract from S. P. Williams Installation Sermon.

The greatest evil to which a people in this life can be subjected, is an unfaithful ministry, and blindness to their unfaithfulness. Next to this, is the disposition to account a man their enemy because he tells them the truth. The highwayman attacks the property and endangers the life of the *body*, and we shun him as death. The unfaithful pastor robs the *soul* of the elements of its life, and the heart, loving delusion, embraces him as a friend. For his *work's* sake, then, the discerning traveller to a better country will give the faithful guide his confidence and love. He watches, instructs, warns and prays, not for a sect, but for the Shepherd and Bishop of our souls. Not for personal aggrandizement, but for the salvation of his people. And how does he this, but by manifestation of the truth to every man's conscience in the sight of God. His aim is to enlighten, correct, reclaim; to excite sensibility in the obdurate, and solicitude in the indifferent; to support the weak, fortify the tempted, encourage the timid; to open the prison house of the enslaved, cheer the penitent, comfort the mourner, and pluck from the burning the intoxicated and fallen victim of lust; to detect the hypocrite, and by timely alarm, through an impartial application of the terrors of the Lord, to persuade the heady, high minded, daring, wretched sinner, to be humble, safe and happy. God of mercy! shall a soldier's for *destroying* the enemies of his country become its boasted confidence and joy, and the minister of Jesus, who denies himself every thing of this world's admiration to save the lives of thine enemies, partake nothing of their esteem? Ah hearer! if his work of faith and labour of love beget your distrust, and engender only aversion and suspicion, instead of gratitude and confidence, it is not possible, through *his* office to prepare in your heart a highway for our God. Without *your* consent, his counsels and expostulations will have no salutary influence, and no acceptableness will be possible to words of truth. Office, we admit, however sacred, proves no man immaculate; and it is human to misjudge. But *your selection* of the guide, involves the concession of your obligations to confide in his instructions and to follow him; and instead of coldly repelling his official integrity, the more cordially to respect him, for an uncompromising adherence to the rules of the gospel. To lay aside all malice and evil surmisings, to believe in the purity of his intentions; and if his faults, imaginary or real, are not duly subjected to judicial process, to hide them from the wicked in your own bosom. A minister, to be extensively useful, must have the affections of his people; and to attempt to alienate them, or to withhold your confidence, and yet connive at his ministrations, betrays indifference, at least, to the interests of Christianity.

ORIGIN OF A REVIVAL.

In the town of B ——, in the eastern part of New England, was a large Church, blessed with the faithful dispensations of truth, and which had in times past enjoyed many seasons of the Lord's presence; but for five years previous to the occurrence, here noted, the ways of Zion seemed to mourn, while few came to her solemn feasts. Languor and lukewarmness prevailed among professors, and multitudes were making gods to save them, of those things that perish. In the midst of this spiritual desolation, a young man, who had been the child of many prayers, and the subject of many solemn convictions, returned from a neighbouring town, filled with joy and peace in believing, and abounding in hope through the power of the Holy Ghost He was a youth universally beloved and esteemed by his acquaintance, for mildness of disposition and gentleness of manners, and his powerful exhortation seemed for a time to carry conviction to the hearts of his hearers; yet the cloud of divine blessing was suspended, and after some weeks' stay in his native place, and while many were expecting him to unite with the church, and looking forward to his future usefulness in life, he expressed a belief that his work was done there, and prepared to make a voyage to a more southern State, with the double view of bettering his worldly circumstances and recommending a Saviour to lost men, wherever the providence of God should call him. After many ineffectual endeavors to detain him, his Pastor and friends gave him the parting hand, with many tears, and strong cries to God for his preservation and prosperity But that God who seeth not as man seeth, had prepared for him a watery grave; and through this providence, as an instrument, salvation to many of his acquaintances and friends. He embarked with as much cheerfulness as he could assume, and after a

week's sailing with prosperous winds a sudden gale came across his track, and laid the ship an unmanageable wreck upon the water. Being now conscious that his end was come, and while driven at the mercy of the waves, he pulled a piece of paper from his hat, and hastily wrote the following farewell to his absent friends:—"My father, adieu! I went from home, praying that God who blessed Jacob in going from his father's house, to bless me; but he has seen fit in infinite wisdom to meet me in judgment, and may his will be done. The flood of eternity rolls before, and in a few minutes I shall be in it. Charge those of my acquaintance who heard my testimony for Jesus, to be ready to meet me at the judgment seat of Christ, where I shall shortly appear, to be clothed in the robe of his righteousness forever. Adieu."

Death, under any circumstances, is the king of terrors, but greatly appalling must be such a scene as this. In the agony of the moment he folded the paper, gave it to a fellow sufferer, and was swept into the sea. After many scenes of protracted suffering, the survivors were rescued, and according to his request the dying farewell of the pious youth was transmitted to his father.

In the providence of God, it was received just in time to be published to a full meeting of his youthful friends, who were doubtless at the time wishing him safety, joy and felicity. Who shall describe its effects upon the audience? It was attended by the mighty power of God. The language of the wretched father was—"My son, my son, would to God I had died for thee!" And in vain did the man of God attempt to address the assembly, already dissolved in sorrow and lamentations. Suffice it to say, that a revival of religion in a most remarkable manner followed, and many who began from that providence to think upon their latter end, found peace in believing; and have been, for a number of years, ornaments to the Christian profession.

Chr. Secretary.

THE JUDGMENT DAY.

Jerome used to say, that it seemed to him as if the trumpet of the last day was alway sounding in his ears, saying, 'Arise ye dead and come to judgment.' The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. 'Oh brother,' said the king, 'I have been a great sinner against God, and know not how to die, or how to appear before God in judgment!' His brother, making a jest of it, said, 'these are but melancholy thoughts.' The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king in the dead of night, sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. 'Alas! brother,' said the king, 'you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ.'

"THE SEVEN CHUCHES IN ASIA"

In the Spring of 1826, the Rev. John Hartley, Missionary of the Church Missionary Society, in company with the Rev. Mr. Arundell, British Chaplain at Smyrna, visited six of the "Seven Churches in Asia," viz. Smyrna, Ephesus, Laodicea, Philadelphia, Pergamos, and Sardis. Mr. Hartley has given an account of what he saw and felt during this interesting journey, a part of which is published in the last number of the London Missionary Register.

N Y Observer.

Church of Smyrna.—The Church of Smyrna is represented (Rev. ii. 8—11.) as contending with most severe sufferings—poverty, slander, and persecution: but Modern Smyrna is a far greater sufferer. *The former things have passed away*; the faithful Smyrnæans have long since fought their battle and won their crown; but now the evils are of a different order—apostacy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome, which disappeared and fell before Christianity, still maintains its seat, and lords it over those countries where the Redeemer suffered, and where His Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahommedan Yoke.

The population of Smyrna has been estimated at 100,000, and even more: the practice, however, of exaggerating the population, which is so general in this country, has extended, I conceive, to this numeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there may be 45,000 Turks, 15,000 Greeks, 8,000 Armenians, 8,000 Jews, and less than 1000 Europeans. The Mosques are more than 20. The Greeks have three Churches; the Armenians, one; the Latins, two; the Protestants, two. The Jews have several Synagogues.

Mr. Jowett has given us an interesting account of the Greeks in these parts, in his "Christian Researches in the Mediterranean:" I regret to say, that, at present a cloud has darkened that pleasing picture. The Universities of Scio and Haivali, which promised to be the cradle of Grecian Learning & Religion, have been destroyed: and a check has been given to Education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece: no longer do we find Economus giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the "Evangelical School" still exists; an institution, which owes it perpetuity to English Protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance: I had the pleasure of frequent intercourse with the master of this School, and found him one of the most liberal Ecclesiastics whom I have met with in the Eastern Communion. The number of his pupils is about 150; but they all are very young, and their education is little more than elementary. In addition to this establishment, the Greeek Youths of Smyrna have no other means of acquiring knowledge, than what is furnished by very inferior Day Schools and by private instruction.

During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend, Mr. King, found occasions of usefulness still more extensive; and I am persuaded that the divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary Missionary being appointed to this place. Unless, indeed, the occasional endeavours of Missionary Visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the Church of Smyrna a faithful Protestant Minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that reverend Martyr lived and died!

Smyrna will ever be to the Christian a most interesting spot. The conflict which was maintained here, was one of no common description. It was not only Polycarp himself, who was the gainer by his sufferings: on the firmness of the Christian Martyrs depended, under Divine Providence, the transmission of the Truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers—*without God and without hope in the world.* We do well, then, to cherish the memory of these faithful servants of God; it is just for us to bless the Most High for His grace bestowed upon them. I must confess that I tread the ground, which has been signalized by the death of a Christian Martyr, with unspeakably more delight than I should visit the plain of Marathon. Here was a conflict, not for the liberty which is merely coexistent with the span of human life, but for a freedom which is eternal! Here, without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty bubble which fallen man admires, but that *exceeding and eternal weight of glory*, which God has prepared for his faithful servants.

SEAMEN IN PORTSMOUTH.

A letter of August 7, from the Naval Chaplain at Portsmouth, N. H. to the Secretary of the American Tract Society, says, "I was able to furnish but a very small supply of Tracts for the U. S. sloop of war Natchez, which sailed from this port last month on a two years cruise, with a complement of about two hundred men. The greater part of her crew have gone to sea under serious impressions. Her second Lieutenant and one seaman in ordinary, were examined by the Session of the Presbyterian church here, and accepted for communion, the Sabbath before she sailed. The Lord has wrought a work of saving grace, I hope, in the hearts of several more. There are about five hundred seamen here in ordinary, and nearly nine hundred more are expected to-night. Perhaps eight hundred of these will be paid off and discharged in the course of the present month. But the Delaware, a ship of the line, is repairing for sea, and will require a crew of about one thousand men. She will not be ready before next May; and of course, until then, there will be constantly at this port a large body of seamen."

Diogenes being asked, "how one should be revenged of his enemy," answered, by being a virtuous and honest man.

Speak of people's virtues, conceal their infirmities: if you can say no good, say no evil of them.

Poetry.

For the Western Luminary.

THE MIDNIGHT WANDERER.

"Hark! the distant thunders rolling,
While the tempest howls afar,
And the midnight wand'rer strolling,
Guided by no glimm'ring star.
O'er the mountain's top he rambles,
In the valley low descends,
Nothing round but thorns and brambles,
Far away from home and friends.

No melodious songster chirping,
All is still and silent round,
Save the frightful owl, whose shrieking
Makes the hollow wood resound.
No faint twinklings of a taper,
Issuing from a friendly dome,
To revive the weary wand'rer,
Trav'ling from his native home.

While the storm is still increasing,
No kind host unfolds his door,
And the fiercer north wind beating
Howls around him but the more.
Now the wand'rer looks for morning,
As he trudges o'er the plain.
Views with joy the distant dawning,
Onward moves, and looks again.

As the gloom of night disperses,
Op'ning day at length appears,
And the sky serene discloses,
And the weary wand'rer cheers.
Nature all around is blooming,
All is pleasant to the sight;
Verdant fields and trees perfuming,
Give new pleasure and delight."

Thus in sin's dark night we wander,
Whilst the tempests round us roar,
And the bursts of Sinai's thunder,
Peal on peal, affright us sore.
Looking round for some kind helper,
Fondly hoping some is near;
None we find to give us shelter—
All is dark and all is drear.

Shudd'ring then with fear and horror,
Sink we down in deep despair,
Shedding mighty floods of sorrow,
Pouring forth the heart-felt prayer.
Loud and louder roars the thunder;
Blacker grows the dreadful gloom;
Whilst we thro' dread mazes wander,
Thinking soon to meet our doom.

Lifting then our hearts to heaven,
Overwhelm'd with guilt we stand,
Praying we may be forgiven,
Through the merits of the Lamb.
Lo! a ray of hope disperses
All the gloom and deep distress;
And a glorious sun arises,
'Tis the Sun of Righteousness.

All the raging tempest ceases;
Sinai's thunder's heard no more;
And our glorious light increases,
Guiding us to Canaan's shore.
O! that He would rise in splendour,
Driving sin's dark night away,
Guiding ev'ry roving wand'rer
To the realms of endless day.

J. M. M.

N. B. The four last verses are original. I know not by whom the four first were composed. J. M. M.

From the Bost. Rec & Telegraph.

TOBACCO.

MESSRS. EDITORS,—In a late Recorder, I observed some remarks on the immoderate use of tobacco, in the various methods of snuffing, smoking, and chewing. I am glad to see hints thrown out occasionally upon this important subject. It is preparing the way, in my opinion, for a more thorough and systematic attack upon this pernicious practice—this auxiliary, as your correspondent truly observes, to drunkenness.

It is step by step, that the habit of excessive drinking is acquired, which prostrates the constitution, enervates the mind, and brutalizes the man. The pleasing, though momentary, sensation produced by a pinch of snuff, creates a desire for smoking; smoking in its turn excites a desire for chewing; and as the animal system cannot be uniformly stimulated to the same degree by a quid of tobacco, a next resort is had to ardent spirits.

Boys, known to be immoderately fond of tobacco, most generally become intemperate men. And the reason is obvious. The momentary pleasure they receive from the excitement occasioned by the use of tobacco, creates a strong relish for whatever will produce this excitement in the greatest degree. And as ardent spirits will do it the most effectually, they eagerly drink it whenever it is within their reach, regardless of the consequences.

The mischievous effects produced by the use of tobacco are greater, doubtless, than the community are aware of. Having myself fallen into this pernicious habit, some years since, while travelling in the southern states, where the practice is almost universal, and having continued in it for a number of years, (though I have now given it up,) I am enabled to testify to all those deliterious and stupifying effects upon the constitution mentioned by your correspondent. I shall, however, pass them all by for the present, and only consider smoking as it affects the Christian.

A practice like smoking, is rarely suspended, even for a day; and therefore half an hour, or an hour, of every Sabbath, is wasted in stupifying the senses, and unfitting the mind for that heavenly meditation, and lively devotion, which every Christian ought to maintain. Would the Christian, (for there are many professing Christians, who are in the habit of smoking) as he takes up his segar on the Sabbath, calculate for a moment, the immense benefit he would derive from the attentive study of the sacred scriptures in the hour usually allotted to smoking, for one year only, I think he would never again take a segar in his hand, at least, on the Sabbath day. D. A. P.

The following Narrative is founded on Fact.—Mr. * * * * * who is an intemperate man, made application for a Bible, alleging that he was a proper object for charity, because of his poverty. In order to show him what made him poor, he was asked how much liquor he drank on an average, daily: he stated the quantity: a calculation was then made, how much it would cost for his liquor in a year, and it amounted to *forty dollars* or more. He was then asked how much time he lost in a week in consequence of intemperance; he stated the average to be about two days; his labor, being a mechanic, was worth $1 25 a day. In a year this would amount to $130. Add the price of liquor to the time lost, and the whole amount was *one hundred and seventy dollars a year as a tax for intemperance.*—With such a heavy tax, no wonder he was poor; he is certainly to be pitied: ought he not to receive a Bible as a charity? Now people may tell us about the enormous taxes of Great Britain; and we can show them greater taxes here. They in Great Britain, do indeed "grind the faces of the *poor;*" but in this land of freedom, we by means of whiskey, "*grind the faces* of the poor"—*and of the rich too!* There ought to be another "whiskey insurrection;" every body ought to rise up and put the monster down.—You sober men ought to let ardent spirits alone, if you would not patronize drunkenness. You men of influence ought to exert your influence against it, unless you wish to impoverish society and ruin families, and load the poor house with paupers. You will have a tax to pay, presently, to support these worn-out drunkards. For my part I should grudge to pay a shilling for the support of such wretches. I hate a drunkard—there is no animal more odious.—*Black Riv. Gaz.*

GOOD COUNSEL.

Extracts from the Pastoral Letter of the General Assembly of the Presbyterian Church in the United States to the Churches under their care.—1827.

"Let every member of the church possess and display the spirit and temper implied in his profession of religion; the love of God and of man, the humility, meekness, patience, kindness, and to say all in a word, the *holiness*, enjoined in the gospel.

"Let every Christian carry out his principles into all the business & concerns of human life; let him traffic, and labor, plough and sow, write and teach, and travel, and do every thing according to the precepts of the gospel."

"Let the whole Church be so knit together in love, as to be united in council and in effort.

"The influence of a single Christian, into whom is breathed the Spirit of the Lord Jesus, who daily walks with God, and radiates holiness wherever he goes, is powerful. But when the whole body of Christ "compacted by that which every joint supplieth," turns all its moral energies to any legitimate object, and pursues it by means truly Christian, nothing on earth or in hell can successfully oppose its progress. God, in a *peculiar* manner blesses the united exertions of his people; there is a *peculiar* power in united prayers of faith, and labours of love."

"But a lesson, as valuable as any other, taught by the history of Revivals, is, the importance, yea, and the necessity of exhibiting, plainly and distinctly the truths contained in the Bible, and depending on *their instrumentality alone*, to effect the conviction and conversion of sinners. These truths are precious, because, when heartily received, they produce holiness. And in the scriptures, the statement of them is so connected with their appropriate effects, the fruits of good living, that the best possible security is afforded against all error, delusion and extravagance by the pure word of God, made known to the people according to the order of the Gospel

"We also learn from the whole experience and observation furnished by these remarkable events, that there is no value in religious feelings, unless they are excited by distinct views of divine truth. It is only the plain, simple doctrines of the Bible, carried to the understanding and conscience by the Holy Spirit, which can sanctify the heart of man, and make him fit for heaven.

"We do, therefore, most earnestly exhort all ministers of the Gospel to read the word of God to their people according to the order prescribed in the Directory for worship; and to make it their main business to expound the Bible, and set it in its full meaning, before the people. We exhort all members of the Church, with their utmost diligence and care, to study the word of God. We do with all the authority with which we are invested, recommend and enjoin the establishment every where, of Bible classes, and regular attendance on them. We exhort the whole Church to give cordial and efficient support to Sabbath Schools. Let the young know the Holy Scriptures, which are able to make them wise unto salvation. Let the Bible be the standard of truth; the test of doctrine and feeling; the rule of discipline, and worship, and living. Let men believe, teach, pray, and act according to the Bible."

Joseph Ramsey thus advertises his wife in a Mobile paper: "Whereas my lawful wife, Mary Ann Ramsey, has *turned me out of doors* without any just cause or provocation, I hereby caution the public," &c.